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Reports from the Islamic Republic of IRAN, 5-7 February 2011

<p>Second International Congress on Bioethics February 5-7, 2011</p>	<p>دومین کنگره بین المللی یستمی اخلاق پژوهشگاه ملی مهندسی ژنتیک و زیست فناوری</p>
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قال رسول الله ﷺ: إِنِّي بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ
پیامبر اکرم ﷺ فرمودند: من برای تکمیل کردن این مکارم اخلاق برای من مبعوث گردیدم.
The Prophet Hazrat Mohammad (SAWA) said:
"Verify, I was deputed to perfect noble moral traits."

دومین کنگره بین المللی اخلاق سیستمی
با تأکید بر اخلاق، معنویت
و اعتقاد به خلقت
۱۶ تا ۱۸ بهمن ماه ۱۳۸۹
تهران - پژوهشگاه ملی مهندسی ژنتیک و زیست فناوری
2nd International Congress of
BIOETHICS
with Emphasis on Morality,
Spirituality and Creationism
5-7 February 2011
NIGEB, Tehran, I.R. Iran
www.iranbioethics2011.ir

Co-organizers:
پژوهشگاه ملی مهندسی ژنتیک و زیست فناوری
وزارت بهداشت و درمان
وزارت فرهنگ و ارشاد اسلامی
وزارت علوم، تحقیقات و فناوری
وزارت تعاون، کار و رفاه اجتماعی
وزارت نیرو
وزارت ورزش و جوانان
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In The Name of God

In the 21st century, namely the age of the relative flourishing of science and technology, and in the accelerating wheel of information and communication technologies, coinciding with the progress and evolution of humanity in all arenas and various disciplines, mankind has continuously suffered from a lack and shortage of ethics and moral integrity. With the increase in the progress and elevation of science and technology in society, the need for ethical norms is felt even more.

Regarding the 21st century, which in the words of Jeremy Rifkin has been named the "Biotech Century", concurrent with the appearance of several new and emerging technologies; ethical subjects and their observance are becoming more crucial and significant. Consequently, many organizations, associations and governmental or civil ethical committees have been formed, which are researching the fundamentals and principles of ethics with respect to science and technology, thus making available a set of values that represent the codes of ethics to scientists and innovators of novel scientific processes.

Placing the abovementioned efforts to one side, other Abrahamic religions, especially Islam, have regulations, protocols and invariable and consistent principles that throughout history have been inspirational to many theologians. If such principles are clarified and promoted, then without any doubt, the position of ethics will become stronger and more favorable than what is already available. One of the chapters of Islamic jurisprudence, stating that there "is no loss or loser in Islam" is an example of the many hundreds of such important chapters relating to this matter.

On this basis, the National Institute of Genetic Engineering and Biotechnology (NIGEB) is planning to present the Second International Congress of Bioethics from **5 to 7 February 2011**, in collaboration with a number of eminent and prestigious clerical and theological institutes, universities and other regional and international organizations.

The aims of the congress are as follows:

- 1- Development and expansion of the concepts, philosophies and theories of ethics from the perspective of Islam and other Abrahamic religions;
- 2- Awareness and use of the most recent and up-to-date researches in ethics, with in the realm of Biological Sciences and Biotechnology;
- 3- Encouraging human scientists, specifically those in academic clerical institutes and seminaries to investigate and research scientific texts in relation to various fields of Bioethics;
- 4- Creation of motivation and interest for the purpose of observing ethical principles in the various fields of science, especially Biotechnology;
- 5- Organizing collaboration, scientific and intellectual exchange between scholars of Bioethics, specifically with in the domain of Islamic countries.

Invitation: All scientists, philosophers, medical doctors, theologians, clerical, seminary and university lecturers holding various scientific knowledge and expertise, students and those involved in the discipline and practice of human and religious sciences, in particular the various fields of ethics, are cordially invited to present their articles or simply attend the congress and in doing so, help to enrich the scientific value of this congress.

The Congress chairman



Islamic Republic of Iran

Second International Congress of

BIOETHICS

February, 5-7 , 2011 ,Tehran, I.R. Iran

Organizer:

National Institute of Genetic Engineering and Biotechnology

www.iranbioethics2011.ir

Main subjects of the congress:

- Theoretical and philosophical principles and basis of Bioethics
- Bioethics in Islam and other Abrahamic Religions
- Applied Topics of Bioethics

Call for Abstracts:

Please send your abstract of 250-300 words related to any of the above topics to congress website (www.iranbioethics2011.ir), no later than *December 22, 2010*



National Institute of Genetic Engineering and Biotechnology

Shahrak-e Pajooesh , 15 Kilometer Tehran-Karaj Highway, Tehran, I.R.Iran

Tel and Fax: +98-21-44580472 Email: info@iranbioethics2011.ir

Teheran by Night



Azadi-Freedom-Tower



and the newly completed Milad Television Tower

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1. Preliminary Comment

Usually when I report on an event the conceptual framework for such a report is delineated by two basics: form and content, which merge into a reasonably straight forward process where the answering of the five fundamental questions – what, where, when, how and why – ideally produces a detailed and balanced written work. One reason why my report is also like a diary report is that since 1963 I have kept a daily diary that I only stopped writing when I endured my first-ever imprisonment in 1999. My prison diary became a book and from then on I thought it a good idea to continue in such a vein, to write books instead of daily diary entries.

What I have produced in the following also seems to me like a Preface that dramatist Bernard Shaw would write at the beginning of his plays, which takes longer to read than the play itself. This is because didactic playwright Shaw did not shy away from teaching and 'telling' his audience what he thought about the social problems he dramatised in his plays. His approach was not subtle like the novelists who 'showed' what life was all about, and who thus gave the reader the option to be subtly influenced by the thoughts expressed therein – he was there to teach a moral lesson to his readers!

For example, in the Preface to *Androcles and the Lion*, Shaw contextualises and expresses in more detail all the underpinning ideas that are canvassed in the play itself, something that can be quite annoying for those who just want to read a basic straight-forward play. What is happening here, of course, is a coming together of thought processes that refuse to regard physical incidents as isolated events. This is because the physical world, where we move from one particular to the next, is mentally connected through our innate quest to make sense of such isolated events. Our mind connects the single events into abstract processes that then imbue them with meaning and values, and thereby brings us into the rich world of ideals and ideas.

The Bioethics Congress was indeed an event where nothing remained isolated and where it was not possible to move from one particular to the next to then drown in a sea of particulars! For congress participants and attendees the overarching meaningful reference point that lifts them out of the sea of particulars – the ideals that give meaning to all particular deliberations – is the conceptual world of Islam.

I still sense that my following report does not quite reach the above expressed ideal of report writing and I thus feel compelled briefly to explain myself and to offer a rationalisation as to why this has happened. I can point to basic physical factual matters such as my US journey per plane starting from East to West beginning on the morning of 1 February 2011 from Austin, Texas, USA to skip a day as the International Dateline is crossed near Fiji, then to land on the afternoon of 4 February 2011 at Teheran, Iran, a flight that took me there via Brisbane/Australia, Singapore and Kuala Lumpur/Malaysia.

I had no time at all to give my jet-lag any consideration, and perhaps this has been advantageous to me in the long run. Those individuals who are familiar with Iranian academic/cultural events know it is always holistic, a totality where spontaneity and self-reflective intelligence enable participants and attendees to experience at first hand many active minds at work that worry about our human existence, and thus are still wrestling with moral, scientific and religious issues.

For me the attending of congresses in the Islamic Republic of Iran is often a larger affair than the event itself. It is an experience from which I certainly always have to recover because the hospitality alone is overwhelming. Anyone on some dietary speciality will find it difficult to participate in the abundance of food and drink offered, the latter non-alcoholic, of course. In fact, there is no need to deaden the senses through alcohol because by having a healthy daily free flow of emotions, then basic sleep at night enables the body to recover its strength and be refreshed the next day – without sleeping pills or any other such debilitating medication that is literally killing millions of individuals in the so-called 'free and democratic' consumer-driven countries of the world!

It is this healthy attitude towards life, where basic human values have not yet been totally perverted into a hedonistic-driven sense gratification that refreshes my own value system. There is a purposeful and serious attitude that imbues the Iranians' approach to life, and that demarcates the Iranians' value system from our somewhat superficial appreciation of life – where the cry is 'have fun, enjoy yourself'.

This quest for 'fun' is so noticeable when our television and other media outlets emphasise laughter and 'having fun' in whatever one does. Even serious tragic news reports are presented with a smile. Such countenance is, of course, exposed to be nothing but cant and dissembling, and we see this hypocrisy emerging when some serious national catastrophe hits our country, such as the recent ongoing flooding and bushfires that have devastated large areas of Australia. Life is more than fun, more than having a good time, more than making lots of money and becoming rich. We in the 'western democracies' have forgotten to think generationally: we rest on our parents' achievements, as our children rest on ours. It is said that the 21st century is the first century where the young can tell the old what to do, especially in computer technology. But the young forget it is our generation that enables them to do it!

Now please consider my musings.

2. Prelude: Another visit to the Islamic Republic of Iran – so what?

On 11 February 2011 – or 11.02.2011 for the numerologists who delight in pointing out inherent mystical qualities that attach themselves to numbers – the Islamic Republic of Iran celebrates its 32nd Anniversary of the 1979 inspired Islamic Revolution. A day later, and since 1979, on 12 February, Iranians celebrate the return to Iran of its first Supreme Leader from French exile. All that happened a generation ago and many Iranians under 30 years of age know nothing of the actual event, except the information which is passed down to them via such public commemorations held annually since 1979.

Like the defining 9/11 event in the USA, the 11/02 event for most Iranians becomes significant when it dawns on them that it is only through Islam that they have been able to delineate their independence as a nation, and specifically to retain their autarky/self sufficiency from the global capitalist/consumer society and its specific materialistic value system.

Imagine, as a major global oil producer Iran was until 11 February 2011 not even self-sufficient in petrol production. Such has been the inhibiting colonial legacy from which Iran began to extricate itself only since 1979. Hence, it still looms large in current folk memory that BP exported oil from Iran, then in turn Iran had to import petrol because it did not have its own oil refineries.

Such is also the nature of international trade where financial interdependence is creating wasteful absurdities, as for example in our case: India exports wheat to Australia and Australia exports wheat to India.

2.1 Colonialism at an end and new ideology battles for resources:

Iran-Zimbabwe

In 1979 the colonial-era indigenous were still challenging such skewed developmental impulses, and they resisted outright the exploitation of their natural resources – oil, gold, diamonds and other strategic minerals. General unrest of former colonial peoples was still marked and punctuated, as was evident in 1980, a year after the Iranians told the world they had had enough of being exploited, when Rhodesia initiated a 'peaceful transition' from white minority rule to Zimbabwe black majority rule.

Though the political movements in both Iran and Zimbabwe saw themselves as liberating their people from a ruthless oppressive dictatorship there was, however, a fundamental difference in mindset: one saw itself as uplifting all Iranians into a lawful theocratic state united under Islam, and the other saw itself liberating its people from white colonial oppression and exploitation where the atheistic-Talmudic-Marxist death dialectic set the tone.

Iran set its own post revolutionary agenda, while Zimbabwe had agreements accompanying its power transfer backed by Great Britain. It has somehow been forgotten amid the pulling of the race card that Great Britain reneged on the most important agreement it had signed with the new Mugabe-led Zimbabwe: the Lancaster House Agreement that guaranteed a fair compensation for land transfer from white to black. Interestingly, while the Rhodesian bureaucracy's pensions remained secured this land-transfer agreement affected mainly white Afrikaans farmers. It is not too farfetched to regard this act of breaking the Lancaster House Agreement as intentionally 'setting-up for failure' incoming President Robert Mugabe.

There are commentators who claim that Zimbabwe's breakdown merely proves the incompetence of the 'blacks'; but such a view is itself marked by deficiency thinking because it excludes from its analysis the powerful financial imperative and its role in a developing body politics. If we recall how long it took England to establish parliamentary democracy within a constitutional monarchical system, for example, and how many heads had to be chopped off before its citizens became compliant to a new ideal, then pulling the race card when commenting on African developments is superficiality at its best!

Iran adopted a national socialist Führer model that after 32 years continues to attempt to uplift its people while Zimbabwe adopted the Marxist ideological atheistic model that does not attempt to lift individuals' development but rather seeks to take from those perceived to be privileged and rich. Marxism inspires action through envy and hatred.

This negativity is the hallmark of Marxist ideology because class thinking is essentially a form of false consciousness based on Talmudic thought processes. Interestingly, the international globalists who thought they had Zimbabwe's President Robert Mugabe in their services, never forgave him for maturing through the Marxist ideology because he then began to think along nationalistic lines, and this is a fatal development for Internationalists who cannot cope with nation states that pursue their own development within principles of political, cultural and economic autarky.

2.2 Importance of Religion

Of interest here is that a secular Islamic revolution, if there is such a phenomenon, has been witnessed in the current Egyptian phenomenon where it is the 'middle class' or the professionals that make up a large body of individuals who are crying out for reform. As this is not an entirely materialistic cry for reform and although the military has assumed power in Egypt until the elections some time later in the year, the western 'democracies' fear that deeper impulses are at work here. Hence, if the Muslim Brotherhood gains a majority of seats in the Egyptian Parliament, then that will indicate people are yearning for spiritual values not found in a secular consumer-driven society.

The other current North African 'uprisings' reflect the restlessness and dissatisfaction Arabic-speaking Muslim nations have with their own governments that are mere tools of the western consumer societies that need predatory 'capitalist' behaviour in order to survive – which means another war for 'freedom and democracy and against tyrants and dictators'.

When Marxists-inspired groups driven by the ideology of dialectic materialism cry out for reform, then it is mainly for the sake of wanting more money. This is because the values contained in deficiency thinking that is inherent in dialectic materialism causes a neglect of mental-spiritual values to develop, which go beyond mere physical/materialistic attributes. Of interest here is how the People's Republic of China has re-introduced into its national school curriculum the Confucian philosophy, which thus marks the 'official' end of their experiment with dialectic materialism.

The Iranian upheaval of 1979 restored, even liberated, individuals from a hedonistic-nihilistic consumer-driven political imperative and shifted it to one where deeper worries other than the fleshly concerns arise and then cry out for fulfilment. It is a given that materialists who have embraced Marxism as their ideological/idealistic construct decry any effort to introduce concepts that attempt to develop a form of idealism which offers spiritual values.

Such a blocking of mental development leads to a deadening of the human spirit and I witnessed this personally when during the 1970s I toured through various socialist-Marxist-run countries in Eastern Europe and in the Soviet Union. Such a Talmudic-Marxist mindset is contrary to human development because there comes a time in every person's life where material things become irrelevant and where individuals seek to find a home within their own minds, where the quest for a belief is realized, where the yearning for something is fulfilled, where we are at one with the pulsations of the universe, where we rest because we have found our Truth, our Love, our Beauty, our God.

Just to re-cap: of fundamental interest to the global capitalistic speculators is the fact that both of the above-mentioned nations are resource rich: Iran in oil and Zimbabwe in strategic minerals, including uranium.

2.3 The Freedom Cry: Autarky

So, what happened that Zimbabwe has had more crises than Iran, that Zimbabwe's currency failed and Iran's remains sound? A basic crisis-point was implanted in Zimbabwe in 1980 when the IMF and World Bank pumped billions into the country, knowing full well that interest rates would cripple its economy and ultimately bankrupt it. But that's the pretext needed to make Zimbabwe compliant to World Bank and IMF demands – as has now also happened to Ireland – which has lead to a giving

away of its minerals for a song. When the usual defamatory slogans were used on President Mugabe – ‘he is a dictator and a Hitler’, Mugabe responded: ‘If it means to look after your own people first, then let me be a Hitler twelve-fold.’ He meant, of course, his Shona people and not the Matabele.

Unlike Zimbabwe, Iran successfully disconnected from the international predatory capitalist system that the Anglo-American-Zionist globalists advocate. These Internationalists hate nothing more than a country adopting nationalist politics that aim to make a country autarkic and independent from international capitalism. Zimbabwe’s financial system collapsed and when its own dollar currency notes reached the millions figure, then reluctantly the US dollar was accepted as a reserve currency.

And now in February 2011 we are witnessing another politico-economic model implode in full global media coverage – the Egyptian military-capitalist-nationalist model propped up by US aid grants totalling billions of dollars. Of course, its neighbour, Israel, is also a country that would have imploded much earlier were it not for the billions it receives annually from the U.S. in form of loans that are regularly written off.

How is it possible to simply write off the Israeli loans? Easy! Remember how the Pentagon’s trillions of dollars were simply lost, as announced by Rumsfeld a day before 9:11 occurred? This 9:11 tragedy, by the way, is another factor distorting our understanding of what is actually happening in the Middle East.

But the greatest distortion is, of course, the ‘Holocaust-Shoah’ narrative with its overarching shroud of deception and lies that to this day only Iranian politicians have grappled with head-on. It was done when its President, Dr Mahmoud Ahmadinejad, proposed before the U.N that this topic be fully investigated. It amazed him that this historical event is the only one in western democracies not openly studied, especially since ‘anything can be denied in the West, even the existence of God, but not the Holocaust’. The international reverberations caused by the December 2006 International Holocaust Conference in Teheran are still not at rest, and as the officially accepted Holocaust-Shoah narrative declines in vigour as a result of so-called survivors dying, the impetus is becoming more noted in especially the current Middle East unrest. Arabic-speaking peoples are familiar with the Holocaust-Shoah lies that justify what the Zionist state of Israel is doing to the Palestinian peoples.

That in 2010 the Iranian President also suggested he would like to hold a conference where the three prevailing theories on 9:11 would be discussed, created uproar in the U.N. with a walk-out by the usual Israeli-Zionist proxy client states who have from this 2001-set dialectic profited handsomely, as summed up in that never-ending refrain: ‘war on terrorism to secure the world for freedom and democracy’.

Let’s now see what it is that gets the Anglo-American-Zionists in a spin whenever the Iranian President makes a ‘world-shattering’ announcement.

2.4 External Force – insider job

Besides the recent 11-12 February 2011 32nd Revolution Anniversary celebrations there was the subsequent opposition’s protest a couple of days afterwards that again heard the cry ‘Down with the Dictator’ – a hallmark of an American-Soros inspired ‘regime-change’ movement. After all, this formula was so well presented to the world that in 1945 its fruit was harvested by the victorious Allies [all-lies] as they defeated Adolf Hitler-Germany and the Axis powers.

Subsequent wars fought by the Allies have always claimed to be liberating a people oppressed by their dictator, the latest was rescuing the Iraqi people from dictator Saddam Hussein, whom the USA and its coalition of the willing, initially supported in the Iraq-Iran war. Then, when he became a liability by developing nationalistic streaks, the lie about weapons of mass destruction – WMDs – served as a pretext for him to be humiliated and ultimately hanged by his own people – of course with US assistance.

Though not for want of trying their hardest, to date this same Anglo-American-Zionist coalition has failed in setting up as ‘dictator’ figure President Robert Mugabe of Zimbabwe or President Mahmoud Ahmadinejad of the Islamic Republic of Iran – mainly owing to the Internet where ‘insider jobs’ are

discovered before they can materialise into a deflative issue. This is thanks to countless mobile phones witnessing anything that could perhaps be sold as a terrorist plot, which through witness evidence then would turn out to be an insider-job as was 9:11, 7:7, the Bali and Madrid bombings – the list is long.

Iranians are fiercely nationalistic. This alone makes them marked people, but add Islam to it and we have a world view that is quite capable of standing up to the brittle value system inherent in hedonistic materialism that's the alternative offered by our western 'free and democratic capitalistic consumer societies'.

One obvious value we have lost in the west is the public modesty principle. Yes, the Islamic Republic of Iran still demands its citizens behave in an appropriate way that does not shame individuals or institutions. During the Shah's reign there was no semblance of democracy, and for example – as still in Thailand today – the Shah was beyond criticism and any expression of such attracted a prosecution, which often lead to imprisonment. Also, during the Shah's era crime was rampant and citizens yearned for public security, which the Islamic Revolution re-established.

When last year the anti-Ahmadinejad protesters led by Moussavi shouted aloud 'Ahmadinejad is a dictator', I knew this did not come from internal Iranian dissidents but was a conceptual import from those who use the 'civil society' concept, namely from the Open Institute and its billionaire global financier, George Soros. Remember, Malaysia had successfully withstood his thrustings and its President Mahathir ensured his country did not have a financial crash, but Russia and Indonesia did. I recall that even *The Australian's* senior writer, Greg Sheridan, had to admit that Malaysia, by standing firm against such global speculation, did not cause international trade to crash and thus the global economy was still functioning.

2.5 The Jewish connection in Bioethics

Of interest here is that in January 2011 American media personality Glenn Beck, one of Fox News' draw card in late afternoon TV entertainment, locked horns over the Soros issue, and Professor Deborah Lipstadt has begun a campaign against Beck, asking Fox News to remove him because Beck had dared to criticise Soros' background. It did not help Beck to fend off criticism by regularly lashing out at those he didn't like by labelling them as fascists, Nazis, racists, etc.

Interestingly, labelling one's enemy a 'dictator' still partially works because it raises the spectre of the world's most reviled 'dictator' Adolf Hitler. Then, of course, the link to the 'Holocaust-Shoah' spectre as an issue and as a complying disciplining agent is easily made and ruthlessly applied to those who are tempted to give the concept nationalism serious consideration.

I comment on this in my presentation at the Bioethics Congress when I said that internationally renowned bioethicists Jeremy Rifkin and Peter Singer call on the Holocaust-Shoah narrative to give their atheistic rationally-based ethical system a basic premise on which to rest their authoritative musings.

Both claim to be Jewish and atheists, and both premise their ethical/moral considerations on the reality of a Holocaust-Shoah narrative. The fact that this 'Holocaust-Shoah' narrative is in many countries a legally protected lie, of course, gives Revisionists the certainty that they have the truth on this 'historical event'. This is important because for over six decades this historical lie has distorted our understanding of world history.

And now bearing the foregoing thoughts in mind I offer my general report on -

The 2nd INTERNATIONAL CONGRESS of BIOETHICS



**National Institute of Genetic Engineering and Biotechnology – NIGEB
Teheran, Islamic Republic of Iran**

3. Invitation to attend and to present

When the Bioethics Congress was announced and invitations opened via the Internet website <http://iranbioethics2011.ir/> I submitted the following abstract, which initially ran to more than 600 words but then I reduced it to exactly 300 words, as required:

Iranian Impulses Rejuvenating An Ethically/Intellectually Bankrupt Democratic Western World



Dr Fredrick Töben, Adelaide, Australia

Abstract

>>Western philosophical tradition has reached a low point where conceptual relativity is fracturing knowledge into game-play, into hedonistic-nihilistic inversions, and sophistry is considered intellectual depth and brilliance, while US universities are 'outsourcing' the marking of students' work to India, Malaysia and Singapore.

Wittgenstein claimed there are no 'moral problems', and Freud reduced human endeavour to sexual impulses; both fail to grasp the deeper recesses of human motivation through Jung's archetype thinking.

Two events shook the 'free and democratic western world': President Dr Ahmadinejad addressing the United Nations – in 2006 on 'Holocaust-Shoah' and in 2009 on '9:11'.

He said: 'The West denies everything, even God's existence – but not the 'Holocaust'. That Jeremy Rifkin uses the 'Holocaust' premise for his theoretical musings limits his analytic/synthetic advocacy on moral/ethical matters.

Ethics committees stifle research because they protect 'Holocaust' through prohibition; asking questions is met with concepts that stifle debate: 'hater', 'Holocaust denier', 'antisemite', 'racist', 'Nazi' – 'terrorist'.

The win-lose Marxist death dialectic opposes the win-win Hegelian life-giving dialectic, which conserves opposites: thesis-antithesis to form the synthesis: man-woman = synthesis the child that conserves both opposite elements, something normal for Islamic jurisprudence because "There is no loss or loser in Islam".

After the post WWII dialectic – Capitalism v Communism – crumbled in 1989 the USA set a new dialectic through 9:11 that declared the Muslim world/Islam a terrorism religion.

Four days before 11 September 2001 in Durban, South Africa, the UN conference on 'Racism & Xenophobia' ended and the Zionist state of Israel was declared a terrorist state; after 9:11 Israel was back in the 'democratic' fold and Muslims were terrorists.

The Wikileaks matter attempts to deflect from the moral/intellectual bankruptcy of consumer-driven democracies, but Iran will set the scientific research agenda where a moral/ethical framework guides individuals to explore and to discover our Godly inheritance.<<

From 600 words I reduced my Abstract to the required 300 words, then in my mind I briefly thanked my English teacher, Miss Kitty O'Shea, who just on 60 years ago had taught me how to do a précis, and to do it properly without complaining or doing a 'deal' with her, as is now so often the habit among students wherever commercialisation of education has reached fever pitch on account of western nations sliding into decadence and into the Untergang.

It is the realization that the Islamic Republic of Iran is consciously recognising such negativity operating within western democracies that offers some hope this decline is not inevitable. It was the Iranian President, Dr Mahmoud Ahmadinejad who in 2006 informed the world that in western democracies individuals who refuse to believe in the 'Holocaust-Shoah' are imprisoned for lengthy terms – and for that he has been loudly insulted and condemned by numerous leaders of the 'free and democratic world'!

That in itself is extraordinary – but Revisionists understand all this because they have been defamed and legally persecuted on account of their refusal to remain silent about the lie that is 'Holocaust-Shoah' propaganda working for Zionist Israel – and which directly helps the rationalisation process that enables the extermination of the Palestinian people.

4. Reflections on the importance of holding a Bioethics Congress

As was the case with the Philosophy Congress that I attended in Teheran on 21-23 November 2010, the offered Bioethics Congress program is extensive and it comprehensively deals with all major issues concerning Bioethics – and more. I say more because equivalent conferences in western nations have a tendency to claim scientific status without coming to grips with one of humanity's most fundamental impulses: religious belief, something this conference warmly embraced.

It is again clear to me that science and religion need not conflict as atheists maintain. Let me note before we go on in this report that no opposition on religious grounds to therapeutic cloning, genetically modified crops, etc. is found in Iran as is the case in western societies where the claim is often heard: 'Scientists want to play God'!

As to the atheists' deliberations in secular western society, I note how attempts are made to cope with the deficiency that's inherent within the rational belief system by employing the concept 'denier' as a way to ward off those who are 'politically incorrect', those who refuse to accept the premise often made by atheists – as a kind of compensation for lack of belief – that a scientific theory is absolute and beyond debate. The HIV=AIDS hypothesis, and the most recent nonsense, the Global Warming controversy illustrates this point so well because proponents label their opponents as 'deniers', thereby attempting to establish a dogma/ideology in lieu of an absence of religious belief.

That seems to be the trend in our western secular society, a yearning for a belief in the absence of a belief – and individuals mentally and sometimes even physically fall apart when they realize that the fundamental characteristic of scientific thinking is that an hypothesis, a theory, is held tentatively until a better and more comprehensive one replaces it. A scientific theory is just that, a theory that attempts to account for some physical phenomenon. It is not a dogma, as has happened in the HIV=AIDS debate, and now more recently in the Climate Change/Global Warming controversy. A theory should never be defended at all costs, especially if it is proven to be ineffective in predicting certain outcomes, then fails in this regard.

In both the AIDS debate and the Climate Change debate there are those who cannot tolerate dissent, and hence such dogmatists are actually anti-science who block open debate on contentious issues that are far from settled. They cannot accept the fact that in science that a 'settled state' of information is never static because there will always be a new breakthrough coming along as the human mind continues to quest for the hunting beast!

But this kind of closing of the mind, of blocking open debate is nothing new for Revisionists – that's part of the challenge, to find so-called intelligent individuals who for whatever reason refuse to look at the truth of a matter.

Why is this blocking of enquiry so prevalent? One obvious factor is that science is big business and money made from patents and other spin-offs from inventions needs to be protected. Dissenters can destroy a lucrative business, such as the AIDS testing kits that have earned Robert Gallo millions in royalties. He is not going to admit that HIV does NOT exist, that his model is still, like any scientific investigation that is not settled, a mere hypothesis.

We need to remind ourselves that such state of affairs is not new in science, where individuals dogmatically assert a matter that is far from settled. It is like the Ptolemaic model of the universe that falsely postulated the Earth was in the centre of our planetary system and planetary motion was circular, which accounted for what observers could see when looking into the night sky.

It created the absurd 'epi-circles, circles-within-circles' model of the solar system until Kepler and Copernicus found the sun was at the centre and planetary motion was elliptical. The Ptolemaic theoretical model exactly accounts for what is observed – but it is completely false. We are in such a phase with our scientific research in, for example, matters of HIV=AIDS and Climate Change/Global Warming. – **continued in Newsletter555.**